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The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 27. AUGUST, 1913. NUMBER 1.

THE JUBILEE OF THE EMANCIPATION PROCLAMATION.

BY REV. JOHN BRICE. SYNOPSIS OF ADDRESS DELIVERED AT WASHINGTON, PA.

THE Year of Jubilee with the Jews was a time of great rejoicing. This perhaps, is the phase of the Jubilee that most concerns us. As we look back over the past fifty years and consider the phenominal progress made by our race, we "rejoice with joy unspeakable and full of glory."

The issuance of the Emancipation Proclamation fifty years ago by President Lincoln, freed four millions of slaves and made their half century of unprecedented progress possible, but it also freed America from the worst blighting curse known to the human race. Without freedom, not only would the negro's progress have been impossible, but also the progress of the whole nation. God has decreed that no nation shall advance so long as it keeps its hands stained with the blood of human slavery. With the shackles loosened from the slave, the spirit of true liberty could march forth unhampered.

All over the United States this year there will be given elaborately prepared programs celebrating the fiftieth anniversary of the Emancipation Proclamation. On these programs will be placed some of the brainiest and most eloquent men and women of both races; but with all of their brains and eloquence, they will be unable to tell of the progress made by the Negro race in these fifty years. It cannot be told. With all of the present day problems as a race, how sadly different was the situation fifty years ago. No race has made such rapid progress; but in justice to the truth, we must also say that no unfortunate race has ever had so many opportunities offered it.

My mother, as a young girl, was given to her young mistress as a wedding present. Fifty years ago she was still serving in that capacity. Since that time her own children and those of many another mother, have been given the opportunities of a thorough Christian education almost on the same spot where she was enslaved.

The connection between the progress of the Negro race and the United Presbyterian Church is easily made. Even before the battlefields were cleared, godly men and women from the United Presbyterian Church were in the South for the express purpose of helping the Negro solve his new problems of freedom. Since that time the United Presbyterian

Church has contributed freely not only of money, but also of the flower of its manhood and womanhood, for the training and uplift of the freedmen in the South. This is the kind of giving that has meant so much to our progress. This is the kind of giving without which no gift is acceptable to God nor of much benefit to humanity—the giving of one's self. Dr. R. W. McGranahan and his good wife, as representatives of the large number of men and women sent to the freedmen by the United Presbyterian Church, have contributed an inestimable amount to the production of Christian character among the freedmen. The great good done by the colleges of the South, established by the different denominations, for the uplift and education of the Negro race, can not be overestimated. By far the larger per cent of men and women on whom the future success of the race depends, has been trained in these schools. Knoxville College is doing a large share of this very important work.

The success of the graduates of Knoxville College has been unusual. The success has been just as unusual as has been the stress placed upon the *Christian* part of the education. The Knoxville College students succeed because their moral stamina makes them desirable, honest, trustworthy and servicable in any community. In connection with their regular vocation, whatever that may be, they are almost always found actively engaged in Christian work of some kind. This makes them doubly desirable. The church is putting first things first by undertaking to make true men and women out of the colored youth.

The far-reaching influence of the missions in the South cannot be measured. Some who have contributed to this work may be inclined to try to estimate the good done by the colored membership in the United Presbyterian Church. This would be a serious mistake, for the colored membership is small, while the influence wielded by the Freedmen's Mission is very great. This influence is felt in all denominations of the South. It is difficult to make United Presbyterians out of colored people, and indeed it is difficult to make United Presbyterians out of any people because of the very high standard maintained by the church. Any church that carries as high a standard of clean living, active service and systematic giving as does the United Presbyterian Church, will never suffer from any mushroom growth. While the increase is slow, it is substantial. The faithful few are of greater service and honor the Master more than the large number that might fail.

My prayer is that the United Presbyterian Church will be patient in its support of the Freedmen's work, and not grow weary. This is work that cannot be done in haste. If it takes twenty, twenty-five and thirty years of prayer, anxiety and training to produce one man, what shall we say of the length of time and the amount of labor to build a race?

Much has been accomplished by these efforts of the past, but we still have tremendous problems ahead. The Negro problem is fast being transferred from the "Black Belt" of the South, to the large cities of the North. I, therefore, solicit the aid of those who have been so faithful in sending help to the freedmen in the South, in helping to solve the part of the problem nearest you as well as the part that is far away. May God direct the efforts of the United Presbyterian Church in the future as he has in the past, in helping a needy people.

SOME THINGS ACCOMPLISHED DURING A HALF CENTURY OF FREEDOM.

By Miss Christianita Totten. An Address Given at Washington, Pa.

MISS CHRISTIANITA TOTTEN.

THE poet bids us

"Look not mournfully into the Past,
It comes not back again.
Wisely improve the Present, it is thine.
Go forth to meet the shadowy future without fear
And with a manly heart."

Therefore, it is useless to review the past with its wrongs, oppression and heartaches. God heard the cries of the oppressed, and He moved the hearts of Christian men and women to plant the seed of freedom. Through great sacrifice and loss of life, was this accomplished. The processes of all growth are concealed. We do not know how the commonest seed sprouts and grows, but soon the fresh young leaves appear and later on the blossoms. In a like manner fifty years ago, faithful friends of the Negro, while the country was still in an unsettled condition, came to the South and with hearts full of compassion and a determination to uplift a downtrodden people, started on their noble work of planting the seeds of the Gospel, among a people ignorant and degraded, but whose hearts were filled with a longing to know more of the God of their masters. Now, on every hand, they are seen earning their bread by the sweat of the brow. The forests have been transformed into fields of grain. On the steamship, on the railroad, they are found doing their part in the march of civilization. When we think of what history records of the same race who were brought to this country nearly three hundred years ago and compare now with then, we exclaim: "How marvelous are thy works, O Lord!"

The policy of the churches of the country in sending out missionaries was to build schoolhouses, furnish teachers, and then to organize a church. What this has meant to the colored people can be clearly seen in the class of young people who are sent out from the various institutions of the South. They do not in every case unite themselves with the particular denomination with which the school is identified, but they make far stronger men and women than they would have made had they attended an undenominational institution. We have in mind several young men who completed the college course at Knoxville College, who are now successful ministers of the Baptist and other churches. The grand total of colored church members of this country has been estimated as 3,700,000, the number of colored preachers as 32,000, and the amount of church property owned by them as $56,000,000.

There are 10,000,000 colored people in the United States, and it may be assumed that many are believers in the Christian religion. This is greater in the aggregate than can be found among other dark races of the world. What a splendid tribute to those who had a hand in civilizing and Christianizing these people. We have great hopes for our colored United Presbyterian Church of the South. As yet, it is in its infancy. The workers in the fields are striving to build a strong foundation. Most of the church members are young people. There has been, and is still, the opposition to the church that comes from ignorance, but we hope that as the masses of the people become more intelligent, that they will no longer fight the things that are for their best interests.

Side by side with the mission church, should be the mission school. There are public schools all over the Southland, but because of the unequal apportionment of the school fund in many of the states, the Negroes, especially in the rural districts, do not get well-equipped schoolhouses, the school term consists of only three or four months in each year, and in most cases the teachers are not qualified for the work. In the public school report of North Carolina for 1912, the Negroes of city and rural districts received for teachers' salaries and building schoolhouses $436,480.08 for 247,318 children of school age. The white people received for the same purposes for 515,289 children of school age, $2,437,268.86. Negroes constitute about 32 per cent of the school population and received in the apportionment for same purposes, less than 16 per cent of the school money, yet they pay taxes, and are entitled to more than they receive.

What is true of this state is true of many others; hence we can see why in some sections of the South where the people are not fortunate enough to have a mission school, they are in such a deplorable condition. What our people need is Christian education; the Bible should be taught daily; standards of right and wrong, truth and duty, honor and shame, firmly inculcated in the minds of the youth. The reports given out from time to time concerning the progress of our people along educational lines, are sometimes surprising. It is a record of rapidly advancing intelligence, energy and wealth.

There are some who can describe minutely, the colored schools of that time—the old army barracks and many dilapidated buildings which served for schoolrooms. When we glance at some of our schoolrooms today, we wonder how progress can be made under less favorable circumstances. A comparison of the pupils is even more striking. The great horde of unkempt boys and girls, men and women of uncertain age, many of them in rags, unwashed, and with the hair arranged in a number of little plaits, wound thick with cotton strings—such a picture was given of our Henderson Mission, when the school was first started by Dr. Fulton, and hundreds of people—men, women and children—rushed to the school to avail themselves of this new opportunity for education. The visitor who enters the schoolroom today, is confronted with a different picture. Not in cities only, but even in the rural sections, the students are clean in person, attired in becoming garments, orderly in behavior, and frequently give evidence of good training in the home.

One feature of our work to which we are striving to give special attention, is the industrial education. Our people are destined to be laborers. For them to learn to do skilful work with their hands

so that their help will be in demand, will mean a great deal to the race in years to come. We believe in a higher education. We want our men and women to be as well equipped as men and women of any other race. Our ministers, lawyers and doctors should build the knowledge of their profession on a college course. Our girls do better as nurses after they have studied such branches as Latin, chemistry and psychology, but all this knowledge will avail nothing if they do not learn to work with their hands.

Those who are interested in the race, are placing a great deal of emphasis on industrial work. To turn out from our schools good cooks, neat housekeepers, nurses, carpenters, blacksmiths—young men and women who can do the real things, will mean a great deal for the future of the race. Our mission schools are meeting these demands. Knoxville College has sons and daughters all over the South. We know of several of the old students who are rapidly gaining distinction as men of worth—men who are handling large institutions successfully. Knoxville College has furnished to our other mission schools and similar schools in the South, teachers and ministers of the Gospel. Sewing teachers and domestic science teachers are conducting with success these departments in the smaller mission schools. One young woman graduate of this institution, will complete a course in nurse training at the Freedmen's Hospital, Washington, D. C., and has already been offered a position in the hospital. Farther south we have Miller's Ferry, and many students from there are accomplishing much good in the "Black Belt" of Alabama and Mississippi.

Apart from the sewing, the other mission stations have not long had industrial departments; some have none, but we could follow up with much profit the work of the young people sent out from all of these institutions. Our present needs are along lines to facilitate industrial work. It must be remembered that industrial education is expensive, because of the equipment necessary for it, and also the character of the teachers required. An ordinary knowledge of sewing or cooking is not sufficient for the one who takes charge of such a department. The teachers who fill such places, should be specialists along their line of work. Well-equipped sewing rooms, domestic science rooms, laundries, carpenter shops and blacksmith shops would give an impetus to the work, and tend to strengthen and build up the schools quicker than any other way.

Settlement work is another feature that would be a great addition to our work, or perhaps we might call it a real need. The Negro home is still a discouraging factor. Often we feel helpless over our pupils, when we see the evil result of home training and the adverse influence exerted by the home. We think the settlement work would have a tendency to improve the home life, in bringing about better sanitary conditions, care of the sick, better training of children, and a higher sense of responsibility on the part of parents. There is much to discourage us, for often we feel that those who respect themselves are made to suffer for the shabby element of our race. Some of those who criticize us do not believe that true manhood and womanhood can exist under a black skin; they know nothing of the homelife, for they really come in contact with the worst element of our people. But in spite of these discouragements, the lines drawn and the many obstacles heaped in the way, over them

all the Negro is rising. Facts stated before reveal an intelligent awakening. There are other developments along lines not mentioned. Of course, there is increase of wealth, a multitude of prosperous farms and stores. There are also Negro banks, comfortable homes and substantial churches. Organizations for religious effort, for insurance and mutual aid have their network of operations covering the whole country. Several thousand colored physicians are engaged in a lucrative practice, and individuals here and there are gaining distinction from time to time as speakers, musicians, artists and inventors.

How has all this come about? The explanation lies in the work of the noble men and women who gave up homes of comfort, suffered reproach and even ostracism, and went to this service as to a sacred ministry, with a fidelity and devotion not surpassed. Such faith is contagious. Dr. McCulloch and Miss Eliza B. Wallace of Knoxville College, have not wanted for successors. The good work still goes on by the faithful men and women who fill the places. Our people are not yet able to stand alone, for the masses are ignorant; they lack means; they must for a longer time depend on the stronger arm of the dominant race.

May the future yet unfold much that will be encouraging to those who are such true friends of the race, that they may see that their labor has not been in vain.

"God bless the givers for their noble deed,
Shine on them with the mercy of thy face,
Who come with open hearts to help and speed
The striving people of a struggling race."

AN EGG HUNT AT RECREATION HOUR.

By Ella L. Cotton.

FOUR LITTLE SCHOOL MAIDS AT CANTON BEND, ALA.

AT Canton Bend School, Friday evening before Easter, lessons have been said, the school day is over. Now, every student in each of the four rooms of the building has taken the position preparatory to marching in an orderly manner by music outside, where they form in a body before the tap of the bell shall dismiss them. Miss Jones, with a twinkle in the eye does not know (?) but just wonders how many would like an egg hunt for Monday. For answer: "Me, I, I, all of us." The hearty response leaves her in no doubt of the promise of much merriment.

READY TO MARCH.

The news spreads to each room and meets with approval. Principal Cotton

"ALL OF US."

believes in some play, but in more work it is thought by some of the older students, but consent is given and an egg hunt it shall be.

Monday morning finds few tardy. The promised pleasure is in the air, sharpening wits, making heretofore hard lessons easy, and giving zest to play. The day as other days on similar occasions, seems long, but the time comes when books are laid aside, and the order given that every one must keep strictly indoors.

Many dozens of eggs have been colored by the teachers, and hidden in every conceivable place over three acres of ground. When the eggs are hidden, Mrs. Williams says: "We are ready for the hunt, now; come on!" A shout and a

"COME ON."

scamper of 200 pairs of legs in all directions, in groups, in pairs and singly, they hunt. Under shrubs, in the grass, into hollow logs, many sharp eyes are peeping. A shout of delight announces each victory, followed by an inrush of others who search until the next shout calls them to the scene of another find. Some aimlessly rush from meadow to hilltop; from hilltop to meadow, feeling the stimulus of the hour, having a grand, good time, seeing others finding many eggs, but finding but few for themselves.

"A WHOLE NEST OF EGGS."
MR. DANSBY, ASSISTANT PRINCIPAL, JUNE LEONA FROM MOBILE, AND PAPA.

"Some one has found a whole nest of red, yellow, blue and green eggs round yon tree," is yelled by a strong-lunged youngster who feels that the occasion calls for all his vocal powers. Around and around the old pine tree where the mystic nest of eggs outrivaling Joseph's coat in colors was found, large and small students search until they are certain there is not another nest anywhere near.

JUNE AND PICOLA SAY THERE'S NO MORE HERE.

It is a pleasure to the Assistant Principal, wearied with the day's duties, to

join in the children's sport. He brings experience to bear, and believes with the help of a stick he can hunt more systematically. Two little girls follow him, hoping to profit by his shrewdness, for as he uncovers an egg, each little girl insists that she "saw it first." From beginning until the end, they follow in his wake. Mr. Cotton, standing in the distance, finds the keenest delight in watching the methods of Mr. Dansby's satellites.

Two wee primaries who have had many good times playing in the sand, decide they'll join forces, making it a hunt in partnership, to explore every bush and clump of grass, but alas, every place they search has been rifled already. One tot says: "I know what I can find; I can find some flowers," and gathers as many

"I CAN FIND SOME FLOWERS."

as her little arms can hold. Wilhemina, a bright eyed, beautiful girl who excels in her lessons and general behavior, but who is a novice at egg hunting, finds it hard not to pout as her more successful playmates taunt her with her inability to find eggs. Only a few see the silent tears coursing down her cheeks, till a teacher whose favorite she is, takes her where she is more successful. Soon the hurt that overshadowed her face is gone, and the spontaneous smile which wins for her the affections of her teachers and of the students, lights up her face again. Keen, alert and with good mental powers, unaffected in manner and with a lovely disposition, she gives promise of a useful woman; a dispenser of hope and courage to those whom we hope it may be her lot to lead.

A disgruntled trio of girls from 14 to 16, occupy the seats under the tree. At an age when they fear ridicule, they shrink from taking an active part with the smaller children, when by comparison, it would seem they had less wit than the little ones. There they sat, missing the fun. One who understands them, says: "No one is going to mope here, so come on." With that she loses them in the crowd where they reluctantly at first enter. the sport until the tap of the bell calls them to see who is the happy winner of the prize as the happy winner of the greatest number of eggs. Great enthusiasm prevails as each one presents his eggs. Each pair of eyes takes on added luster as they see the great number of varigated eggs. Such elbowing, jostling and a stepping-on-of-toes till it is announced that two, a boy and a girl have found an equally large number, and each is given a prize. Some grimy little hands hold tightly one egg, while others have numbers. With considerable pride, some are carrying home to mother a handkerchief full. Quite a number are eyeing their eggs, so pretty are they, but there are many empty stomachs which have had but little during the day, and there is an "aching void" that one, two or three eggs will fill, and soon art is sacrificed to stern necessity.

Said one boy who is more loquacious than learned: "Our school teachers at Canton Bend sure is good teachers, if

they does whoop, and I loves them." "And me too," spoke up a bystander. "They don't think theirselves 'bove teaching us to play new games, an' they don't think they's better'n we is."

PLAY GROUNDS.
THE SAME OLD GAME TO NEW BOYS.

Oftimes a teacher has a very favorable impression of herself until she unintentionally overhears the typical group discussing her. On the other hand, when a teacher often feels she is not accomplishing all she would desire, remarks like the above add new ardor to her efforts. Seeing herself as her children see her, lifts her Godward. Whether in their play, in school or church, they are ours to lead and train.

SAVED TO SERVE.

WILLIAM THOMAS JONES was born of parents freed in childhood, and who had found good homes; one with a white family, and the other with a good Negro family. Both lived well and after marriage began their home life in a log cabin in a farmer's back yard in Boyle County, Kentucky. Here Thomas was born, but after the family moved into a snug little home of their own, Thomas was sent to school at the age of six years, the term being five months a year. After seven such terms, Thomas stopped school to go to work to help his parents. He hired to a carpenter for 40 cents a day and boarded himself. For six years he worked with the carpenter, sometimes helping his father on the farm, until he was able to earn $1.75 per day. All this time he was hoping to get back into school, and often did two men's work in a day in order to get ahead.

MR. THOMAS JONES,
A Graduate of Knoxville College.

In the Fall of 1900, plans were ready to start to school, but these were set at naught by the burning of the home, and no insurance. When Thomas reached home the day of the fire, it was to see the roof falling in and to hear his father say: "I can never have another home." This one had just been remodeled and enlarged. It took the young man but a short time to decide to give up his cherished hope of going to school. Instead, he set about to get a mortgage on his father's land, hired some helpers, and with his experience as a carpenter, soon had a new house. Then the mortgage was to pay off. After this was done and a small bank account to his credit, he arrived at Knoxille College, aged 22, in place of entering as he had hoped at 18. After completing the First Year Normal, he decided to go to Hampton, Va., and complete the carpenter trade, much against the will of those interested in

him. But having learned his trade, he returned to Knoxville College, and taught elementary wood working while taking the literary course, from where he had left off. He designed the Carnegie Library at Knoxville College, and built it, and the next year, 1909, graduated, entering the architectural department at the Carnegie "Teck," Pittsburgh, Pa., the same year.

William Thomas Jones was architect for the Jubilee Hospital, built at Henderson, N. C. The contractor who built the building, a white man, said of him: "We found him to be a true gentleman."

"Who misses or who wins the prize,
Go lose or conquer, as you can;
But if you fall or if you rise,
Be each, pray God, a gentleman."

VIRGINIA WILLIAMS.

Ten miles from Miller's Ferry in a lowly, humble Christian home, a mother prayed oft in the still hours of the night that God would open the way for her children to be educated. On the plantation, hoeing, plowing, burning brush and rolling logs were as much a part of the women's work as the men's, and landlords expected every member of the family to work. However, the parents of Virginia Williams determined to send her to school. They prayed and planned and saved, but that year the rain damaged the cotton crop and when it was gathered, it was only half what was expected, and all must go to the landlord. Just a little corn and sorghum molasses were left for the family. Virginia, however, secured a place about two miles from Miller's Ferry School, where she could stay and board herself, having for her weekly rations one peck of meal, one quart of sorghum and half a pound of meat. Her shoes cost $1.50, and were heavy and coarse. She would often mend them in the morning and find them all pulled apart before night, and the old man in whose house she stayed, gave her a coon hide string nearly every morning to tie on the soles. Many a rainy winter day she waded through water over shoetops to get to school, and wet feet were as common as dry hands. Her clothes were the cheapest kind of homespun. You could see through it as easily as through a veil. For two years she worked along in this way, when the teachers, seeing her earnestness, took her into their home to work for her board; and later, when the boarding department was opened, she did the cooking for forty or more for her board, and during vacations worked on the farm often until Christmas but always until every bit of cotton was picked and all other farm work was done. When at last she started to school, the landlord complained that he was being cheated of the help of one member of the family, and an extra patch of ground was assigned for the mother and children to work. The inducement being held out that this

MISS VIRGINIA WILLIAMS,
A TEACHER IN OUR MISSION SCHOOL AT MILLER'S FERRY.

would help pay Virginia's board at school. When she succeeded in making a bale of cotton, however, the landlord took it and placed it on her father's account. Shortly after this her father was brutally murdered, shot down in cold blood by a white man who was not even questioned about it by the authorities, and his offense was refusing to sell a horse that had belonged to his son who had recently died. The mother then left the farm and went to live in Mobile with a married daughter, while Virginia struggled on to get a education so that she could help others. Completing the course at Miller's Ferry, she went to Knoxville College, cooking in the McDill home for her board, and working out in the city during vacation, to earn money to buy clothes and books.

On coming to Knoxville, just enough money had been saved to pay the fare, and she did not have a post card or stamp to write back to the old mother. We can imagine something of the change in her when after working hard in school for three years, she went to see her mother and sister, and was entertained for an hour as a stranger before they knew her. For nine years Virginia taught in our mission schools at Arlington, Ala., and later on and still at Miller's Ferry, where she is a faithful and trusted worker, encouraging many a poor girl to struggle on though the way be dark.

With the first money earned, Virginia bought a little home for her mother, and whenever she sees a need about the mission or in the homes and lives of the people, she stands ready to lend a hand.

ALICE WOODYARD

Alice Woodyard, a little girl ten years old, came to Prairie Mission from Malcom, Ala. She knew nothing of Sabbath School or young people's work. At the close of the winter term of school, she returned to her home, where on the first Sabbath in May she gathered together the children of the community and organized a Junior Missionary Society and a Sabbath School, electing officers, and she writes to her teacher that each one enrolling as a member promised to bring one more. Alice had saved her Junior Magazines and some of these she gave out, and says: "I could not teach them much, but we began at the beginning, taking the lesson on the "Creation" from my old Sabbath School card. I explained as best I could. Then we sang some, and gave out some verses to learn. In the Junior meeting we learned the 23rd Psalm." Alice writes to her teacher for plans and helps, and asks her to pray for her that she may be able to do the right way and say the right words. Can we, who read this, not help in this way also?

BEATRICE PEAGLER

Beatrice Peagler entered the fifth grade at Miller's Ferry School, being dependent for support on an older brother, beside what she could earn in the fields picking cotton during vacation. As she was about to complete the eighth grade, her brother got into difficulty with a white neighbor who owed him some money. He was shot at for asking for the money, and firing in self defense, wounded his antagonist. For this, he was sentenced to prison for three years. This left Beatrice without means to pay her board, when some kind friends, through her teachers, learned of the circumstance and interested a gentleman in Pittsburgh in her behalf who gave the money to help her to continue in school, Beatrice aiding herself by working in the laundry and as janitress of the school building. During an epidemic of smallpox, she

MISS BEATRICE PEAGLER,
ASSISTANT SUPERINTENDENT OF THE ROBINSON MEMORIAL HOSPITAL, MILLER'S FERRY.

nursed fifteen cases and developed such tact as a nurse that she was persuaded to take up this work, and was one of the first to graduate from the Robinson Memorial Hospital and later from the Wallace Hospital at Knoxville, and has since been Assistant Superintendent of the Robinson Memorial.

One writes of her: "She is a welcome visitor in every cabin where suffering is found. Her gentle ministrations have opened many prejudiced hearts and won their love. She does much in the way of social service in the homes during vacation, showing the children left at home while the mother is in the field at work, how to clean up the house and yard, comb their hair, make the baby comfortable, and tidy things in general. The friends in helping Beatrice, 'cast their bread upon the waters.''

I was born on the Island of St. Croix which is one of the Virgin Group of the West India Islands, and probably about eighty miles from Porto Rico. At the age of seven, I was sent to what was called the Burgher School of the island. I received instruction principally from European teachers. The language of the island is Danish, and though there is a broken English in daily use, still one hardly hears correct English unless spoken by some English person. I was baptized and confirmed in the Lutheran Church, and remained a member thereof until twelve years ago, when I united with the United Presbyterian Church.

My parents were moderate in circumstances, but seemed very anxious to give the children, of which there were five, all the advantages of education which their limited means allowed. Boys on the island had, and still have, quite an advantage over girls, in that there are high schools for them, while the girls are taken about as far as the eighth grade and then obliged to discontinue their studies. I was anxious to learn more, and worried a great deal because I had to stop school. My parents determined that they would try to send me to one of the British Islands where there were better opportunities offered to girls, but just about that time an Episcopal minister who had traveled through the South, brought to the island catalogues of Southern schools. One from Knoxville College was among them, and my father decided to send me there.

So in the Fall of 1891, I arrived in this country, and though everything was strange to me, still I was anxious to learn all that I possibly could. I found friends there in the person of Miss Eliza B. Wallace and others, and through their friendship and encouragement, I was enabled to complete the Normal Course.

Since that time I have been engaged in work in the missions, first at Prairie,

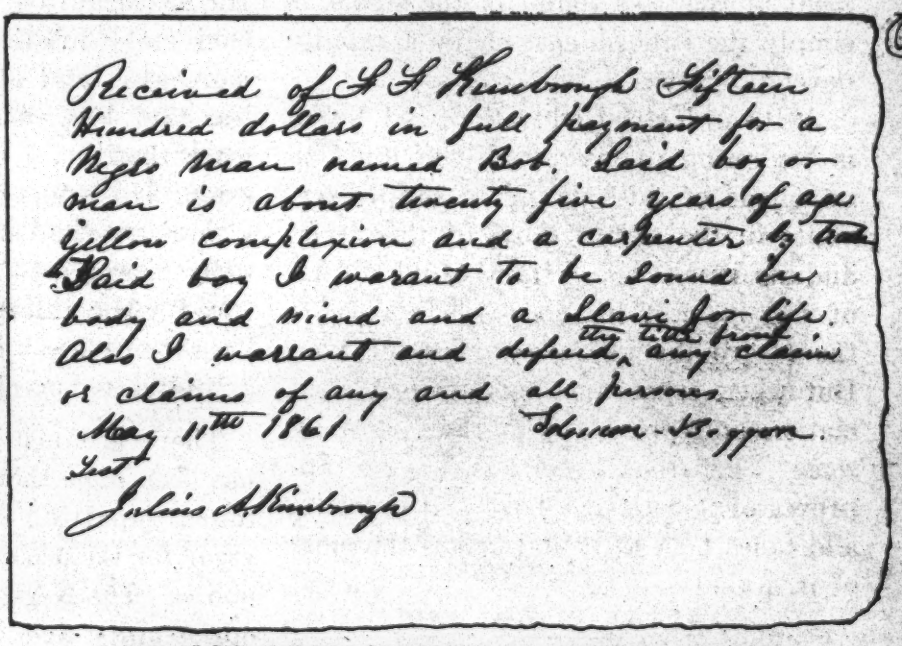
Ala., next at Athens, Tenn., then at Cleveland, Tenn., and now at Henderson. I have been here eight years, and count it a great privilege to be able to do something for the Master. At times, my heart yearns for the little island home, and I wonder if I am needed there, yet all indications seem to point that my field of labor is here. There is much work to be done among my people; work that calls for real sacrifice, and I pray God that I may prove equal to the task. Has He not said: "Lo, I am with you alway even unto the end of the world."

CHRISTIANITA TOTTEN.

DO FREEDMEN'S MISSIONS PAY?

BY REV. JOHN T. ARTER.

MR. BOB MICHAEL.



Received of S. S. Kimbrough Fifteen Hundred dollars in full payment for a Negro man named Bob. Said boy or man is about twenty five years of age yellow complexion and a carpenter by trade. Said boy I warrant to be sound in body and mind and a slave for life. Also I warrant and defend the title to said boy against any claims or claims of any and all persons. May 11th 1861 Solomon S. Ayers.
Test
Julius A. Kimbrough

THE ABOVE RECEIPT REFERS TO MR. MICHAEL. HE IS AN ELDER IN THE ARLINGTON UNITED PRESBYTERIAN CHURCH, AND SUPERINTENDENT OF OUR SABBATH SCHOOL.

IT may be thought, after 50 years of freedom and opportunity and help, that the Negro race ought to be far enough along to complete the task of working out its destiny. In dealing with this question, one must remember the depths into which the Negro was sunk by 4,000 years in savagery and 250 years of slavery. Fifty years is a short time to rebuild a race.

The Negro has made marvelous progress. No other race can boast of so much in so short a time. History shows that many other inferior races brought in contact with culture and civilization have withered and died. The natives of Tasmania and of the Sandwich Islands and the American Indian all failed. The Negro, while he has not accomplished the task of taking on culture and civilization, has demonstrated the fact that he has made satisfactory progress.

First, the race is not dying out. Statistics show there are more Negro births than deaths and that each year the number increases. The American Indians

are dying out. A hundred years ago there were more Indians in one state than there are now in the United States. Each year the number grows less. The Negro has faith in himself and is hopeful. The Indian has lost faith in himself and is gloomy.

The Negro is not degenerating as regards thrift and industry, if you go to the shops, mills, mines, farms, factories, furnaces and railroads to get data upon which to base your conclusion. The idle, immoral, worthless element of the race found in the slums, is simply the rubbish cast off by a rapidly developing race.

As to industrial education, the Negro is beginning to take kindly to it. The use made of this, simply to supply servants in the odious sense of this term, and its association with the old dogma of race inferiority and subjection, made the Negro dislike industrial education. But when separated from its bad association and presented to the Negro by some generous friends, he approves of it both in theory and practice, and takes hold of it and makes the most of it.

Our church is almost alone in the plantation missions. Ninety per cent of the "Black Belt" Negroes are in the rural sections. Unless the churches come to the help of these perishing people, they will be neglected.

In Wilcox County, where our missions are located, there was expended for public education by the state, in round numbers, $33,000. Of this amount $30,000 was spent on white schools and $3,000 on Negro schools, or $15 per capital for white children and 28 cents per capita for Negro children. Can the church forget the exhortation, "Ye then that are strong ought to bear the infirmities of the weak?" It is a tragedy for the black boys and girls in these sections to grow up without the opportunity to develop these faculties. Truly, they are in the condition of the man who fell among thieves. They have been beaten, robbed, whipped and left half dead. We beseech you, friends, to be to these people a good Samaritan. This is the easiest mission proposition before the church, and promises the largest returns. In no place has the Negro shown more advancement than in his religious life. He has acquired a truer conception of God and Christianity. His religion is more sane and ethical; he is becoming less and less emotional and more and more thoughtful in sermon, prayer and song. He is increasing his demands for a ministry that is morally clean, spiritually consecrated and intellectually cultured. His interpretation of the word "righteousness" is the doing right as an individual, as churches and citizens.

There is much to be done, but what has been done should serve as a thrilling tonic, imparting sufficient strength and vigor for the accomplishment of what remains. The Negro simply asks for time, opportunity and help enough to enable him to help himself. If he fails after he has had a fair chance, he will say with others: "He deserves to de deserted." This is the most critical time in the history of the American Negro. There never was a time when friends were more needed to stand by him.

Consider the "Black Belt" where 69 per cent of all the Negroes of the United States live. Our church has entered but one of the counties, while 400 other counties are crying: "Come over and help us." Some of these have been partly reached by other denominations, but others have entered the cities and centers of population.

SYMPOSIUM.

I wish to insert statements received from workers on the field.

Mrs. T. M. Elliott writes: It was my privilege to visit one of our graduates, Lucile Norris. Her father is poor, yet possessing a large family of children. His plan is to send every third child to school. The important part of my story comes. On entering this home, we found it neat and clean and orderly. Lucile prepared the meal for us. This was the eye-opener. Everything was well done, the arrangement of the table, the assigning of us to our places at the table was according to the latest rules. We had smothered chicken, light bread—not the gummy, open-eyed that most of them call light bread, but real light bread. We had potato salad, cheese straws. Now cheese and crackers is the commonest diet among these people, but who ever heard of one of them making cheese straws? Rice custard with a brown meringue on top, cake and coffee, milk served in clean glasses; the knives and forks shining and bright. We were proud of this home, and thank God for what He had wrought in this child, touched through His grace by Prarie Institute.

Mrs. J. T. Arter tells us: Arlington Literary and Industrial School is doing a work that is felt in the community by both white and colored. White friends, who are critically observing us, are loud in their praise of our work because of the effect it is having on the churches, homes and individuals connected with it.

Our corps of teachers has not only carried on the work in a most gratifying manner the past year, but has successfully conducted a mission at Flatwoods, giving Sabbath and day school instructions to about 70 pupils who were otherwise destitute of opportunities.

The Lord has blessed us signally in that 47 united with our church. Mr. George Hurd, for a number of years at Knoxville College, is a master mechanic, and is now Superintendent of Industries, thoroughly training those under him in mechanical arts. The agricultural department of state, supported by the government, has demonstration plats on our

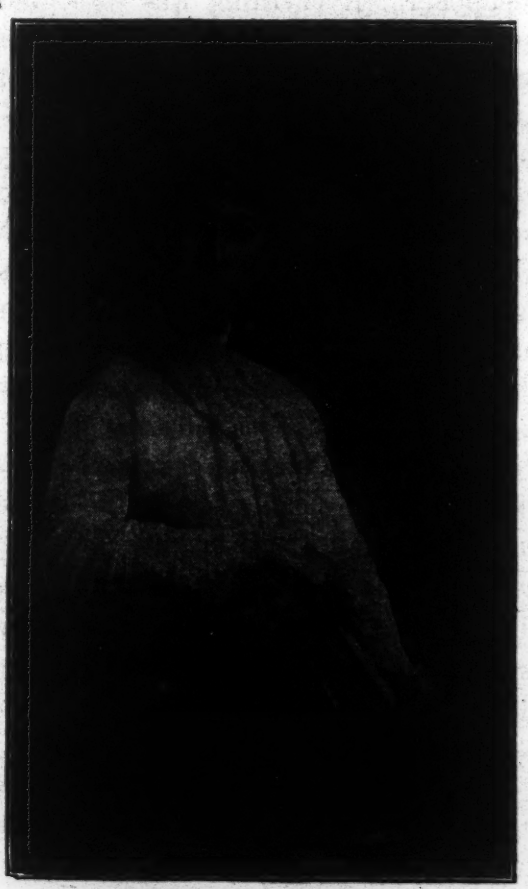
MRS. JOHN T. ARTER,
ARLINGTON, ALA. LIFE MEMBER OF THE W. G. M. S.

farm and is endeavoring to teach the people to scientifically grow cotton and corn. From these demonstration plats the stumps have been removed and the land carefully terraced. The produce and fuel from the farm enables us to give our students board, furnished rooms, light, fuel and tuition for $5.00 per month. Our work fund enables us to receive students penniless. Fourteen students during past years, received partial scholarships which were just sufficient to help themselves.

Our girls were improperly housed, and we were unable to accommodate the girls coming to us, but believing in prayer, we prayed, and in the efficacy of labor, we labored till the answer came in the form of a building worth $10,000. It is well-built and furnished, housing over 60 girls last year, having two offices and a dining room capable of seating 200. It is three storied and is the best building in the Alabama missions. We look backward to what has been accomplished at Arlington to get new courage to do greater things in the future.

Mrs. Ware writes: Our mission at Riceville has not the thrift and speed of other railroad towns. Everything is primitive. The ambition of both races seems to be to get meat and bread. The churches, pastored by preachers equally as narrow as their members, believe in the "old time religion" which bars an education. But for the seed sown by the United Presbyterian Mission here, this community would doubtless be in spiritual darkness. The mission school, like a sparkling spring bubbling up, brought spiritual life, mental and moral training to a community which otherwise would have been barren. The prejudice has given way to a thirst after God's word which many older ones have learned to read. The little ones read their Bibles. One little boy, a product of this mission, reads his Bible at family worship, as do the family, though he is but five years old. Well might the mission school be termed a river of life, irrigating Riceville.

Old and reliable settlers tell us the community has been transformed from one of gambling, fighting and debauchery to one God-fearing and peaceful. White persons called our attention to the fact that each colored child in sound of the bell could read. God's word and house are held sacred and reverenced. They come from the country in wagons on Sabbath to worship with us. Sixteen children boarded themselves in families to be near our school Could you hear them quote the Scriptures, sing the songs of Zion in their own churches also, you would feel that the Holy spirit is getting into their lives. Could we but have trades for our boys and girls to anchor them till they are fully prepared for life.



MRS. J. N. COTTON,
CANTON BEND MISSION. LIFE MEMBER OF W. G. M. S.

Mrs. Ella Cotton writes from Canton Bend: From some source comes the little legend: In a convent, two girls were graduating. To one of them was given an unlighted candle, possessing all the possibilities of usefulness, but lacking the spark; to the other in her simple convent gown, was given a *lighted* candle,

symbolic of the life she was to lead—radiating light divine.

We can not imagine a student finishing from Knoxville College without coming in possession of the great purpose—passing on to others *service* rendered him. Last summer, for it is during hot weather the children come to school and yet must work some in the cotton, we planned that at least one teacher should visit every family represented in our school. Miss Jones and I were to visit at a distance averaging four or five miles. One evening, we started out, calling until nightfall, when we stopped for the night with the best family, rising early to go on our way, for that day and a half was to be one of the busiest. We tarried longest with those needing us most, and at every place "them teachers of Canton Bend School" met with a most hearty welcome. On and on from house to house, from quarter to quarter, we went till late Saturday night found us at our own gate, wearied but rejoicing that we had been able to make forty-two calls.

With the very large number of children and more to be enrolled, Canton Bend the past year has been no idle spot for seven teachers, nor for the 304 pupils enrolled.

Our hearts warm with pride as we remember how Canton Bend has grown and prospered, almost entirely from infancy to the present, always appreciating the good school and church opportunities afforded by the United Presbyterian Church. Always responsive, Canton Bend has shown the spirit of true gratitude.

No denominational prejudice; Mr. Cotton often fills the pulpit of the nearest native church and its pastor fills ours. The teachers are asked to address or "say something that will help our people." We speak with absolute freedom, and say the plainest things with the open approval of the officers, whether they themselves live up to the standard or not. Parents, generally, belong to churches, but desire their children to unite with the United Presbyterian Church; for say they, "You *live* your religion."

Is it not the will of God that Negro boys and girls should go on being taught how to "live their religion?" A large crowd of children, young people and parents came out to the annual sermon. And when Rev. Mr. Arter preached on the text: "If ye then being evil, know how to give good gifts to your children, how much—" the house was in tears. We of Canton Bend, want to *feel* that *some one* is *praying* for us. Won't *you* pray for us? We have confidence enough in God's plans to believe that if you'll pray for us, you'll be interested in us; interested enough to help strike off the mental, moral and spiritual shackles from my people. Will you do it in *His* name and just for His sake?

MILLER'S FERRY MISSION.

This is the oldest of the Alabama group, and is located on a great cotton plantation and comes in touch with more than 1500 in the immediate community. Almost marvelous changes have taken place in the home life and church life of the people since the mission was established 26 years ago. Then the people lived in one room cabins, and worshiped in houses that would not be fit for stables. Now, many have four and five rooms, neatly furnished, brightened by white wash; their churches are comfortable, contain good seats, and would compare favorably with any church in other rural districts.

MRS. C. H. JOHNSON,
MILLER'S FERRY, ALA., LIFE MEMBER W. G. M. S.

Mission Buildings.

From a log cabin, the mission has grown to fourteen buildings. Nearly all these buildings have been erected by student labor and the patrons. The dormitories were crowded during the past year, so that the sitting room was turned into a bed room, and many slept three abed.

Mothers' Meetings.

Mothers' meetings enrolled over 50 this year, and had lessons in cooking and sewing beside their regular reading, writing and Bible study. Many young mothers who once attended school, have enrolled in these meetings, and decided to come back and learn more, to better fit themselves for their duties in the homes.

Hospital.

The nurses trained in our hospital, are in demand in this and adjoining counties, and are doing great good in breaking down the prejudice to Negro education, that once existed to such an extent that the building was burned and many rejoiced over it. At the first, the community people feared to come to the hospital, but now numbers apply for admittance and assistance of nurses in their homes.

Domestic Science.

White people come to the mission in automobiles for girls from the domestic science department, and are loud in their praise of the service rendered.

Boys' Corn Club.

During the past year, much interest has been taken by the boys in contesting for the greatest yield of corn per acre. One raised 42 bushels, and was awarded first prize, given by the Farmers' Club, Greater effort will be made this year. The object of this Club is to keep the boys on the farm, away from the attractions of the cities.

THE HENDERSON MISSION.

The Henderson, N. C., Mission, was founded by the late Dr. J. M. Fulton. The church and school have not only been a great blessing to the town of Henderson, but their influence has been felt in the adjoining towns and counties.

The past year was the most successful under the present administration, if not in the history of the school, 485 students having been enrolled in all departments. The dormitories have been crowded to their utmost capacity. For the first time in the history of the Freedmen's Missions, the church building is not large enough to accommodate the Sabbath night audiences during the fall

and winter months. It was a familiar scene last winter to see men sitting in each other's laps at the Sabbath night services. Each year witnesses a substantial growth of the church. The largest brick contractor of Henderson is a member of our church. The day preceding his conversion, he had purchased two gallons of whiskey and concealed it in the attic of his house. The night of his conversion he went home and ordered his wife to destroy the whiskey. Those who knew him before his conversion, often speak of the remarkable change that has taken place in his life.

During the last communion service, it was most inspiring to witness eighteen adults and children uniting with the church. The communion was preceded by a series of meetings. There were over fifty professions. Others have since united with the church. Parents who are members of the Baptist and Methodist churches willingly consent to their children uniting with our church on account of the superior religious training which our church gives. This has not always been so. In the earlier days of the mission there was great opposition to the church. As the people become better acquainted with the workings of the church, the opposition is dying out. Henderson answers the oft asked question: "Is the United Presbyterian Church adapted to the Southern Negro?" There are as loyal members in our congregation as you will find in the North.

The congregation contributed $350 to missions during the past year. All the departments of the church are maintained, viz: The Women's Missionary Society, the Young People's Christian Union and the Junior Missionary Society.

While we need to enlarge our dormitories, our pressing *need* is a new church building. We have outgrown our old church. Nothing could do more to help the work at Henderson than a new church.

HAULING COTTON.

PHOTO TAKEN BY MRS. SAMUEL YOURD WHILE ON THE ROAD FROM HENDERSON TO TOWNSVILLE, N. C.

"HE HATH REMEMBERED OUR NEEDS."

By George L. Johnson.

KNOXVILLE COLLEGE QUARTETTE.
(GEO. L. JOHNSON, FIRST ON THE LEFT).

I WAS present at nearly every session of the Women's General Missionary Convention which met at Washington, Pa. I was surprised. I did not think women could do things that way. It was the neatest, most clear cut and harmoniously conducted affair I have ever attended. Each session was good, aud wonderful papers were read which were inspiring and instructive. I want to give a glimpse of convention hall on Thursday afternoon, Freedman's day.

The stage was decorated with palms, ferns, carnations and American flags. From right to left across the great organ a line was stretched and upon the line hung the pennants of the several mission stations including other work besides that in the "Black Belt." In the center hung the picture of Abraham Lincoln, above it the picture of Mrs. Sarah Foster Hanna, the founder of the great Women's Missionary Society.

The convention was called to order by our Mrs. Sarah McGranahan. I have seen Mrs. McGranahan before, but I never saw this particular Mrs. Granahan. She was so calm and beautiful in womanly strength that she commanded the highest respect from that great assembly. I was proud of her. But I was not alone in that attitude, for a young lady from the Tenth Church, Pittsburgh, Dr. McGranahan's old church, said to me: "We are so proud of her. She was ours first, and we just lent her to you for a little while." I replied: "You will have to cut that word 'lent' out, for I want you to understand you'll never get her again." The quartette from Knoxville College, of which we were all justly proud, sang several selections. We were not alone proud of them because of their singing, but for their manliness and the deep impression they made. A former student of Knoxville College sang: "My Soul Is Athirst for God, Yea, Even for the Living God." At the conclusion of this selection, the thirty remaining members of the G. A. R. of Washington, Pa., filed in an orderly way into the auditorium and took their seats near the front, and Mrs. Yourd, and Miss Totten of Henderson Mission, came upon the stage from opposite directions, one bearing the flag of the Cross, and the other "Old Glory," and they crossed these two emblems while the audience sang "America." I slipped out the back way and gained the main auditorium just in time to hear Mrs. Yourd conclude the introduction of Rev. John Brice of Indianapolis, Ind. To me, John never looked so tall, so manly, so

strong and pure as he looked that afternoon, and as John talked to us in his earnest, pleading manner, we all felt that he had been living close to the Master.

John's mother tried her best to make a Methodist preacher of him, and at Knoxville they evidently tried just as hard to make a Presbyterian minister of him; but I am so glad that neither succeeded. The Presbyterians poured enough cold water on to the boiler to keep him from effervescing too much, and he has retained enough of the Methodist spirit to keep the engine from going dead, and we have in him the happy medium, a kind of Metho-Presbyterian minister, and that John is neither "cold" nor "hot," but just a nice admixture—a kind of a Metho-Presbyterian. And under the spell of his earnestness, fire and convincing eloquence, all were moved and felt that the missionary spirit was about the greatest thing Jesus, our Master, left with us. As I stood there, with Dr. Love's arm around me and James Anderson's hand upon my shoulder, I was too full for expression. And as I looked up, I saw a different stage setting, for there on the stage, clustered in living flames of fire, were the faces of Miss Wallace, Jesus Christ, our Lord, Dr. McCulloch, Mrs. Hanna and Abraham Lincoln; all of them died for you and me. O, Jesus Christ, my master, even now I see thee hanging there with bleeding hands and wounded side, dying to make free all mankind. I bless thy name for those sweet words: "As oft as ye did it to one of the least of these, my little ones, ye did it to me." I am so glad that the little black boys and girls of the Southland are included in that number. And I thank thee that this truth has so touched and warmed the hearts of the women of the United Presbyterian Church that they did thus so kindly remember us. O, workers in that part of Christ's vineyard, look up, trust God and take courage, and remember that he hath remembered our needs in that we are getting the best the United Presbyterian Church has to give and can't we just for Jesus' sake, lay aside all selfishness and in the spirit of harmony and love, give back to them the best that is in us.

Have we been true to the trust He left us?
Have we sought to do our best?
If in our heart there is naught condemns us
We shall enter into rest.

ROME AND ILLITERACY.

Mr. Booker T. Washington of Tuskegee, said recently: "The black man needs no sympathy or pity. I thank God that I belong to a race that has its problem to solve, and is solving it. A short time ago I paid a visit to Italy, and there I observed a race that has been free for hundreds of years, and yet 30 per cent of its people cannot read or write. In Spain, 60 per cent, and in Portugal, 76 per cent, cannot read or write. When Mr. Lincoln freed my race, only 3 per cent were literate. Now 63 per cent can read and write."

WORK AMONG THE INDIANS.

THE MOST HOPEFUL THING I KNOW OF OUR WORK AMONG THE INDIANS.

By Miss Ora Haft, Tama, Iowa.

THESE TWO PICTURES ARE OF TWO OF OUR BOYS (BROTHERS) WHO HAVE BEEN IN BOARDING SCHOOLS, TAKEN IN INDIAN GARB AND CITIZEN'S CLOTHING. THE ONE HOLDING THE CHILOCCO PENNANT IS TREASURER OF OUR CHUURCH FUNDS.

ALL with one accord exclaim: "The children and the educational outlook of the very young people."

Our work here in the times past, and even in the present day, is hindered by the lack of a common language. This has especially been true among the women. Very few of them speak English. A few of the men have been in school, and most all have some knowledge of our language. Few of the women or girls have gone further than the second grade, and they are equally backward in their knowledge of domestic science. But the government's attempt to compel the parents to send their children to school has been fairly successful, and the schools are becoming more popular every year. Most of the children, excepting those excused because of some physical affliction, are attending and doing good work. The girls are taught to sew and help prepare the noonday meal, along with their regular school room work, and are looking forward to the time when they will be able to put into practice in their homes the things they are now learning. The government teachers are co-operating with the missionaries and most of the children in attendance at the day schools are enrolled in our Sabbath Schools. While the attendance has not averaged very high, it is due more to the parents' indifference than to actual antagonism. They simply do not take any interest in getting the children started. Lately, we have been going out into the camp and gathering them in. A few Sabbaths ago, Mr. and Mrs. Cooper brought in some who were

already painted for the heathen dance they were having that day. The parents, however, did not seem to object at all to the children coming away to Sabbath School

Sabbath mornings we have our school at the government building, about a mile and a half from the mission. In the afternoon we have it at 3 o'clock, at the mission, but we have to start about 1:30 to hunt up our pupils. So far, this method has proved satisfactory and our efforts have been rewarded with success. Miss Sherwood, one of the government teachers, goes out every Sabbath and helps round the children up. We owe a great deal to both her and Mr. Judy, the other teacher, for the assistance they render. On account of our using the Psalms which are non-sectarian, the teachers can teach them in the day schools. The boys and girls do love to sing "Children Come" and especially the chorus of 326 in the Bible Songs, "Let the Children of Zion Be Joyful in Their King."

We feel that these little ones are the hope of the work. Of course, we believe that God will call some of the older ones, we know not how many, but we feel that he has some special blessing for this people which will come through these little ones whom Jesus loves and is calling to Himself.

When they reach the age of fourteen, they can go away to boarding schools. We have two girls and two boys now in Haskell Institute, at Lawrence, Kan., and one young man has just come home from there, but expects to return in the fall. Several others intend to go. We have three boys in boarding school at Pipestone, Minn. It is a new thing for the girls to be sent away to school, and we are anxious that they shall prove good examples for the others. The picture of

THESE MEN WON THE FOUR PRIZES OFFERED LAST FALL FOR THE BEST CORN. TAMA, IOWA.

one which will appear in this issue of the Magazine, will show you that it makes a great difference in their personal appearance, and it does not end there, for I am sure there is also a change from within, and I have great hopes that she will be a help to her people.

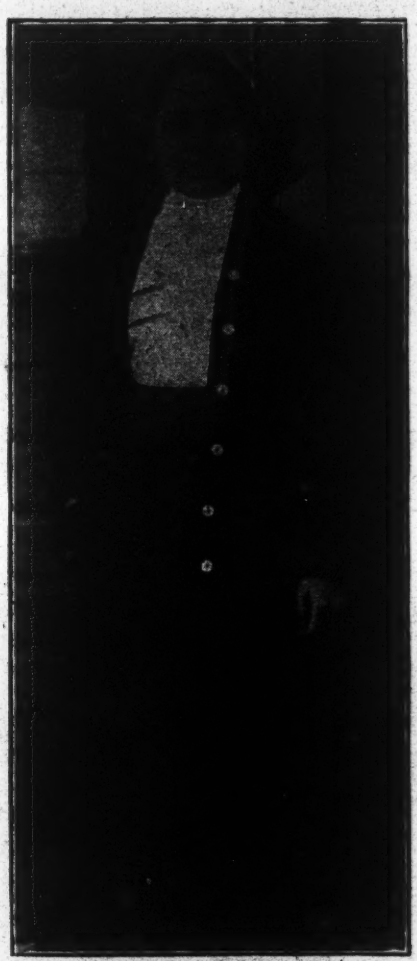
It is said that the men from the large training schools go home and don their

BA YO KI,
One Who Has Never Gone to School.

blankets and Indian garb. This is not true among our people. There has never been one instance of this so far as I know. The schools make them more intelligent, more industrious and more responsive. We pray that every child now in the day schools may, as soon as old enough, be sent to one of the large non-reservation schools. Won't you pray that our hopes may be realized?

Does Our Church Provide the Necessary Equipment for Our Work Among the Indians at Tama, Iowa?

That is rather a difficult question to answer, and we in no wise wish to cast any reflection upon the provision the Women's Board makes for our field, but is there, do you suppose, any field in the home or foreign



IDA POWESHIEK,
HASKELL INSTITUTE,
LAWRENCE, KANSAS.
One Who is in School Being Educated

land, that is fully equipped for the great task that is ours to perform? And Tama is no exception. One who is on the field cannot but see so many things that might and could be done to advance the Master's work, if there were only the funds to invest in it. Our Indian work has never been contributed to very

heavily, and the appropriations must be made accordingly.

We have a mission building, but so far as equipment is concerned, we have very little. A few horns, an organ and a sewing machine are about the extent, and the horns are no longer practical. So many of the boys have died of tuberculosis, and they are really dangerous, for they are careless about disinfecting them.

We are now much in need of a Sabbath School wagon for gathering up our children. Our buggies hold so few, and it seems that for the time being, the only way we can get them is to go out after them. We have no trouble in getting all we have room for, and I believe we could get more if we had proper equipment. Of course, there are many things we could put to good use, but this is the special need now.

Do the missionaries receive the helpful interest and sympathy their isolated residence and difficult service demand? Our residence here cannot be said to be isolated, as are our more western fields. We are located only two and one-half miles from Tama and four miles from the county seat—Toledo.

As regards the sympathy and interest manifested toward us and our work, I believe it is extended to us by those who understand the exceedingly difficult fields in which we labor. However, there is deplorable ignorance in our church with regard to our Indian work and the great need of this race throughout our entire country. I venture the assertion that from one-third to one-half the membership of the United Presbyterian Church does not even know that we have work among the Indian people. I do not believe that our fields are intentionally slighted, but because we do not know, we do not think about them. There is little literature read on the subject, and consequently we lose the help of your contributions and what is even a more serious loss, your prayers. We need *Intercessory Indian Missionaries.* Who would dare undertake to estimate the power of prayer?

When you have carefully studied the needs, and can intelligently repair to the secret of your own closet and commune with our Heavenly Father, who is not willing that any should perish, but that all may have eternal life, what a blessing you might invoke upon our people whose lives are so needy, desolate, so steeped in sin. But who yet cannot realize their condition and their need of a Divine Redeemer? Oh, what a wonderful opportunity for you to have a part in the salvation of these, our brothers and sisters, if you would only in childlike simplicity, take God at His Word, and claim His promise to answer prayer.

We ask for the careful study of the task committed to you and us, and then there will be more interest and more prayer. We believe the women of our church are willing to help, as was shown by the responses to the little request for quilt material inserted for us in one of our church papers, by a friend of Tama Mission. What interest and help we do not receive is only withheld because you do not know. We ask that you become acquainted with the fields and conditions.

WARM SPRINGS INDIAN MISSION.

By Rev. A. B. Dickie.

IN answer to your two questions, I submit the following:

(1). *"The most hopeful thing I know of our work among the Indians."*

The faithfulness of the Christian Indians to their church and profession is hopeful in the work of the mission. They have had trials of cruel mockings and spiritual scourgings (not by their own people), that would have tried the faith and profession of white people in any community.

It is cheering, also, to see the Christian Indians accepting the whole Bible as the word of God. They make no reservations, and hold the Bible in more veneration than the Mohammedan does the Koran. I heard an Indian preacher, in his sermon, say: "The white man is taking part of the Bible away, but we keep it all; and some day the Indian will be preaching the Gospel to the white man."

It is hopeful also to see the way the Indian women work and pray and pay in their Missionary Society. Seven new members were enrolled during May. Our most difficult work has been to get the Indians to give to missions. Government management trains them to be recipients rather than beneficents, but the grace of giving has grown more during the last year than at all previous time. They have remitted $10.00 to the Presbyterial for the coming year. Then whatever part an Indian woman is asked to take, she always responds and being on the program does not keep her away from the meeting. It was of special interest to them to know that all the work among the Indians was carried on by the women of our church. It is hopeful to see the young men make their first speeches in the Temperance Society. They said: "It has been the custom for our Fathers to speak and we to listen; but now we think it best to talk, take part and help others as we have been helped."

(2). Does our church provide the necessary equipment for the work among the Indians at Warm Springs?

Our church house needs to be remodeled and enlarged. At present, it needs roofing. It needs to be enlarged to accommodate the Sabbath School. We have held the Sabbath School in the School Chapel, but it is unfit in many ways. Sometimes it is not heated, and during the last year it has been used as a dance hall by or for the employees and school children two or three times a week and the associations were not helpful.

We need something like the Post Card Projector. This to be used for Bible study, Sunday School and sermon illustration. Then the Indians need entertainment in a moral, religious and pleasing way. So many of the older Indians cannot read, and social instruction would be productive of much good. They often say that they come to church hungry, and after a good, long service, they say they are satisfied with the good words. How much better if sometimes sight illustrations would accompany. It has been a success among Indians elsewhere.

A Field Matron.

This seems to both of us as a necessity under present circumstances. The former Government Field Matron, Miss McLean, before her death, carried into the Indian homes a Christian atmosphere, and she would read and pray with them when requested so to do. But it is not so now. She would be a help in the Sabbath School, for we are in sad need of Christian teachers. A field matron here would not lessen the work

MRS. GRACE WINAN WITT,
VICE-PRESIDENT WOMEN'S MISSIONARY SOCIETY,
WARM SPRINGS INDIAN MISSION.

or the responsibility of the missionary in the field for in the home, but rather increase it. A special home with the necessary equipment for the matron would be advisable. This is the judgment also of missionaries on other reservations. I know there are objections, but we believe it to be for the good of the cause and the counteracting of untoward circumstances.

SIMNASHO.

The most hopeful outlook for Simnasho is that of three prominent Indians professing Christianity—Jackson Culps, Henry Stwyer and Paul Queahpamma. Jackson Culps made a profession a year ago at one of our meetings, and the other two but recently at our meetings at Warm Springs. Why it is that none of them will confess and profess at Simnasho, I have not been able to find out, but I think that it is the "Medicine Man looking on." They are never prefectly cleansed from the superstitions of the Medicine Man, any more than white people who have been taught superstitious stories in childhood.

Paul Queahpamma is a graduate of Chemawa Indian School, and speaks excellent English. He passed the most creditable examination before the session of any we ever received. When I told him that maybe the Lord had called him, not only into the Kingdom but into the Gospel ministry, he smiled and said: "Maybe." He will have difficult work among his friends and people, to keep from going back and renouncing his profession. Every influence known to Indian ingenuity will be brought to bear to get him into the Feather Dance or the He-He Tum-Tum; then they will have their own way. Pray for Paul that, like his great namesake, he may have his eyes opened to see the right way more clearly, and be freed from the superstitions of his people. If he remains faithful and is of the same mind, I think that he should enter one of our seminaries.

We have as yet no organization at Simnasho. They are enrolled and attend temperance, special meetings and communions here. Henry Stwyer has been a member of the Temperance Society for a year and has "made good." He said: "My people drink; I no more drink; my people dance heathen dance; I no more dance." This is more encouraging to us here, perhaps, than the church people in the East. And in our membership covenant we say: "No dance the Tum-Tum, the Feather Dance, the Shaker Dance or the white man's Fiddle Dance in the school;" the girls and others will look up and with a very little smile and a twinkle of the eye, and say "yes." It makes your missionary, in his lonely rounds, smile when he thinks of it, and cheers him in his work.

FOREIGN MISSIONARY CORRESPONDENCE.

THE SUDAN.

THE DOLEIB HILL CHURCH.

CHARLOTTE CLANEY LAMBIE.

Since coming from America this time, I have been impressed so much with the luxurious appointments of the churches. Nearly every church paper describes some magnificent edifice, dedicated to the worship of God. It is fitting that it is so, but my heart has turned in sorrow and pity and shame to the little mud house at Doleib Hill, that we call *God's house.*

It is almost the smallest, meanest building on the compound. We might well feel with David, that it isn't fitting for us all to live in—at least, comfortable houses—while such a mean place is set aside for our God.

What sort of a God must the heathen think we have if He is satisfied and we are satisfied to worship Him in such a house as this?

Let me describe it: A long, low, narrow building, mud walls, thatch roof, mud floor, one door at the end next the river, a section of rude board, backless benches in the middle, three windows on each side with screen wire in place of stained glass for which we are thankful, for fresh air is better than anything else there. Along one side is a mud seat, running the length of the church; on the other side are low wood benches where the missionaries sit, close to the windows. Opposite the door, at the other end, is the pulpit—an oblong box covered with coarse, blue cloth. The bell hangs high up between two palms near the door, and is rung by two little blacks at the end of a long rope. These boys ask the privilege of the preacher and are sure to be at church if thus honored.

Now for the congregation; The men sit along the mud seat facing the missionaries; the boys and women occupy the middle section, facing the preacher; the strangers sit on the floor near the door. Spears and war clubs are stacked in the corners inside the door or just without. The worshipers frequently need to step to the door to "spit," but it does not disturb the others. Sometimes a tall stranger who hasn't learned church etiquette, will stand up during the service, yawn, stretch and walk out and away. Will he ever come again?

We all feel so sorry about one thing. The music as yet, is all in English. Just here I'll tell you that a phonograph is needed very much. A music professor has kindly offered to write the music of some of the native tunes if we will send them to him on records. What a wonderful help it would be if we had the written music and could set the translated psalms to them, and thus the songs of God would travel from village to village, and surely His sung word would not return to Him void.

One day during the sermon, the attention of the small boys near the front seemed directed heavenward just above the preacher's head. We looked up but saw nothing. Suddenly a pistol-like report came. A snake had dropped from the grass thatch to the hard mud floor just at the minister's feet. The women all went out to leave room for the men to kill the snake. In a few moments services were going on as usual.

Another day one of the missionary wives was disposing of some old clothing. On the following Sabbath morning, while the congregation was quietly waiting for the last bell to ring, in walked Adam, a little five-year-old ebony cupid, arrayed in his portion of the spoils, an elaborately lace trimmed blouse, intended to fasten behind but for convenience he had turned it about. He was quite unconscious of creating a ripple of mirth that nearly caused an explosion in the missionary row. He took his seat soberly. After awhile even this thin covering became oppressive and he stood up and quietly took it off, folded it neatly,

laid it on the seat and sat down again and gave his attention to the sermon.

Now please don't forget this little church. We need a larger, more respectable building, then more prayers to fill it; a phonograph through which we can get the psalms set to native music. I'm sure you get tired hearing about "needs" in the mission work, but *we* get tired of *seeing* the needs, and it is your work as much as ours. Therefore, let us bow our heads and pray that Christ may soon come into His own in this, our apportionment of Darkest Affrica, to take and to hold for Him.

AN INTERESTING LETTER FROM MISS ANNA Y. THOMPSON, CAIRO, EGYPT.

There was so much interest shown two years ago at the Annual Prayer Conference, in work among Mohammedans, that it was decided to have people specially interested, enroll their names as workers, and pray for the conversion of Moslems every day. Last year the meeting was held in May in Minia. This year it was held in Beni Suef, on May 5 and 6, and a goodly number of members attended, including thirteen missionaries. The first evening the chair was taken by Dr. Hunt, the Chairman of the Committee on special work among Moslems, and the following day Dr. Kruideiner, another active member of the Committee, led the devotions and took the chair. The first evening there was an address given by Mr. George Swan of the Egyptian General Mission, and one by Rev. Sadik, one of our Egyptian ministers who gave up his congregation to work among the Mohammedans.

The congregation in Beni Suef had rented a tent for a roof over their court yard, seats and chairs were brought in, and the court was filled; but there were not more than fifteen Moslems among them. The second evening, Dr. Zwemer was the speaker, and many of the latter came, and some discussion took place. The meetings during the day were more private, and much prayer was offered, as different persons gave their account of individual work. Some of these testimonies were from baptized Mohammedans. One of these, who writes tracts for Moslems which are being scattered broadcast, gave a very interesting address on how to become all things to all men so as to win some to Christ. He and Rev. Maowid gave excellent, practical thoughts on things to be avoided, and both said we must understand the Moslem way of thinking, in order to reach them, or we may repel them instead of winning them for Christ. One thing was not spoken about that appeals to me very much, and that is the going to them and speaking to them and the *continuing* at it with all patience and love. There is a wonderful change in the readiness of the people to listen to the Gospel among the educated and among the poor. The want of success in Turkey and the lack of power in the hands of the Sultan who used to be considered all powerful, have roused the people here so that many say: "The first was for the Christians and the last will be for Christians." The News from China has had a powerful effect also. Pray that God's spirit will move mightily.

Some time ago Miss Kerr wrote an account of a meeting held in our school chapel for Moslems generally. These meetings have been held for at least ten years, but often there were only a few, say ten or twenty, Moslems present. Of late they have been increasing in numbers. Now they number hundreds. We have understood that the Sheik of the Moslem University had given a "silent permission" to the men to attend. They were not allowed to tell it, but such things leak out in some way.

It is certainly a wonderful sight to see five or six hundred men quietly listening to a Gospel message, but such has been the case. At a meeting in the southern part of the city, there was a good deal of laughing and talking among the men, when one of their number rose and said: "This is not the place for laughing and talking. This place is sacred to the Christians; it is their house of worship. We would not like them to come to our mosque and act so. This is the age of learning. Let us hear what they say, and if we find their religion better than ours, we can go to it. If

they find ours better than theirs, maybe they will come to us." There is certainly a different feeling among them. Ten years ago, or much less, we could not have gathered the numbers we can now.

The wife of one of our converts was most bitter, but she was visited and prayed for much, and now she seems quite softened down. At first when one of the ladies was praying, she was begging the Lord not to let her hear the prayer.

The Church Missionary Society has a large clinic where hundreds attend. They all have an hour's instruction. One of their workers told me two days ago that there seemed to be a different spirit among them the last few months, and that they listen much more attentively than formerly. Prayers are offered daily, almost hourly, for the work among them as well as among the Copts. Pray for us that our faith fail not.

Mrs. H. M. HARVEY,
Cairo, Egypt.

An Egyptian Girl.

Sarah Foster Hanna Memorial Fund

For Girls in Egypt and India.

THIS PAGE IS IN CHARGE OF
HELEN M. TEMPLETON, 55 MORGAN AVE.,
WASHINGTON, PENNSYLVANIA.

Every one who is interested in the Memorial for Mrs. Sarah Foster Hanna will be glad to learn that contributions for this fund are being received.

At this date, July 12, 1913, the proposed amount of $10,000 has not been reached by the sum of $1918. The time has been extended for completing the sum to January 1, 1914.

At the convention held in Washington, Pa., May 13-16, $5,000 was designated to Sangla Hill, India. Can we not do the same for the girls' school in Tanta, Egypt? It is earnestly hoped that each delegate attending the convention has made a plea to her Presbyterial for the Hanna Memorial Fund and that all Missionery societies in the denomination, not in position to respond to the first call may find their way clear to do so now. We urge that all societies will keep this sum in mind until the amount aimed for is completed, those that have contributed giving any additional help they may find it possible to give; and may our prayers ascend to Him whose work it is to crown with success this effort for the spreading abroad of the knowledge of His love and salvation, to those who know it not and for whom Christ died.

Societies contributing to this fund not previously reported:

Cedar Creek, Ill, W. M. S. .....$	10.00
Little York, Ill., Y. W. M. S.	7.00
First, Steubenville, Ohio, Y. W. M. S.,	5.00
New Salem, Ohio, W. M. S., ...	12.00
Second, New Concord, Ohio, W. M. S.	8.00
Dennison, Kan., W. M. S.	55.20
Bellevue, Pa., Forrest Ave., Y.W.M.S.	5.00
Philadelphia, Pa., West, W. M. S.	5.00
Homewood, Pa., Y. W. M. S.	10.00
Eighth, Pittsburgh, Pa., Y. W. M. S.	10.00
Second, Butler, Pa., W. M. S.	5.00
Second, Xenia, Ohio, W. M. S.	10.00

EDITORIAL.

MRS. SAMUEL YOURD,
FREEDMEN'S SECRETARY.

Contributions to missions by our Freedmen during the past year:

Foreign Missions	$1033.00
Home Missions	692.00
Freedmen's Missions	1080.00
Church Extension	308.00
Education	165.00
Publication	49.00
Assembly's Fund	126.00
Ministerial Relief	90.00
General Contributions	1246.00
Salaries	920.00
Congregational Expenses	1775.00
Total	$7484.00
Contributions of Sabbath Schools	$1357.00

* * *

MESSAGE FROM THE SECRETARY OF FREEDMEN'S DEPARTMENT.

Facts and Wants and Needs.

We want nothing that we do not *need*.

We *need* everything asked for.

Our *great need* is money.

We ask for twenty-five thousand dollars for the work of 1913-14.

We received fifteen thousand dollars from the Thank-Offering, June, 1913.

Ten thousand dollars still needed.

Our salaries will amount to eighteen thousand dollars.

Seven thousand dollars is needed for supplies, repairs and new equipment, including the addition to the Athens School building and the Camden dormitory.

The Bible School at Knoxville was a success and well attended.

Good teachers have been secured for another year's work.

We have prayed; God has answered; the door of opportunity is wide open.

Can any one afford not to have a part in saving and molding Americans for America?

We appreciate your interest in our reports of the work, given from time to time.

We appreciate what you have done.

We want you to *do more* because we *need* more.

Our watchword is Pray, Plan, Pay.

If you do the first, you *will do* the second, and then you can do the third.

* * *

The Statistical Report of the Women's General Missionary Society is now published, and may be procured for ten cents per copy, from the Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa. You will need this report in your society. Send for it. NOTE—Ten cents per copy.

CONCERNING OUR LATEST RECRUITS FOR THE ARMY OF OUR KING.

Eight Young Women.

Eight young women full of zeal for the Master and His church, have heard and answered His call for recruits this year. We regret that more have not offered themselves, but thank God for these additions to our depleted ranks. We have had more than two score applicants, but only the following named persons have been chosen, so that we can truly say that they have been carefully and prayerfully selected.

FOR INDIA.

Miss Ruth Warnock, Miss Bessie Fleming and Miss Margaret Fehlman, sailing September 10, on the S. S. Mauretania, reaching Bombay October 10.

FOR EGYPT.

Miss May Holland, graduate nurse.

Miss Ida B. Whiteside, Miss Sadie Thompson, Miss Ella Downie, Miss Mary E. Baird, sailing on S. S. Princess Irene, reaching Alexandria September 22.

All the foregoing are expected to attend the missionary conference at New Wilmington, and take the course in language study from Rev. Thomas F. Cummings, D. D. All this at the expense of the Women's Board, of course.

The pictures of these young ladies and a short sketch of their lives will appear in a later number of the Magazine.

Will every woman in our church remember these dear girls in daily prayer, that the parting from their loved friends may be sweetened by the thought that they are not ever separated from Him whom all love; that the voyages may be pleasant and all be taken in safety to their "desired haven."

The returning missionaries are:

RETURNING TO INDIA.

Miss Mary Kyle, Miss Emma Minger, Miss Margaret M. Wilson.

RETURNING TO EGYPT.

Miss A. B. Atchison, Miss Laura B. Walker, Miss Anna B. Criswell and Dr. Anna B. Watson. These also are guests of the Women's Board, either at the Tarkio or the New Wilmington Conferences, as they may choose. They go back rested and eager to take up the work which is so dear to their hearts.

Pray that the Spirit may use them mightily for the upbuilding of the Kingdom—*Pray, Pray, Pray.*

MRS. H. C. CAMPBELL,
Foreign Secretary.

* * *

With this number, the Senior Editor closes twenty-six years of connection with the Women's Missionary Magazine. We know now far better than on August 1, 1887, that missions have a mighty part to play in the affairs of this world. We are thankful to have had even a humble share in spreading abroad the Kingdom of His love and the better doing of His will. The parting of the way is hard; your faces, dear friends and readers, rise in friendly groups before me.

The work of the Magazine will go on. Its mission is fairly begun. Opening our eyes to the Heavenly vision and our hearts to the leadings of the Holy Spirit, let the desires and efforts of the women of our church be worthy of our Lord and Master; be worthy of the high and holy opportunity now wide open.

In charge of those who continue its management, the Magazine will grow and prosper, and the motto, "Thy Kingdom Come," that appeared on the cover of the first issue and for years afterward, will be verified and the world will throb with the pulse of the Infinite.

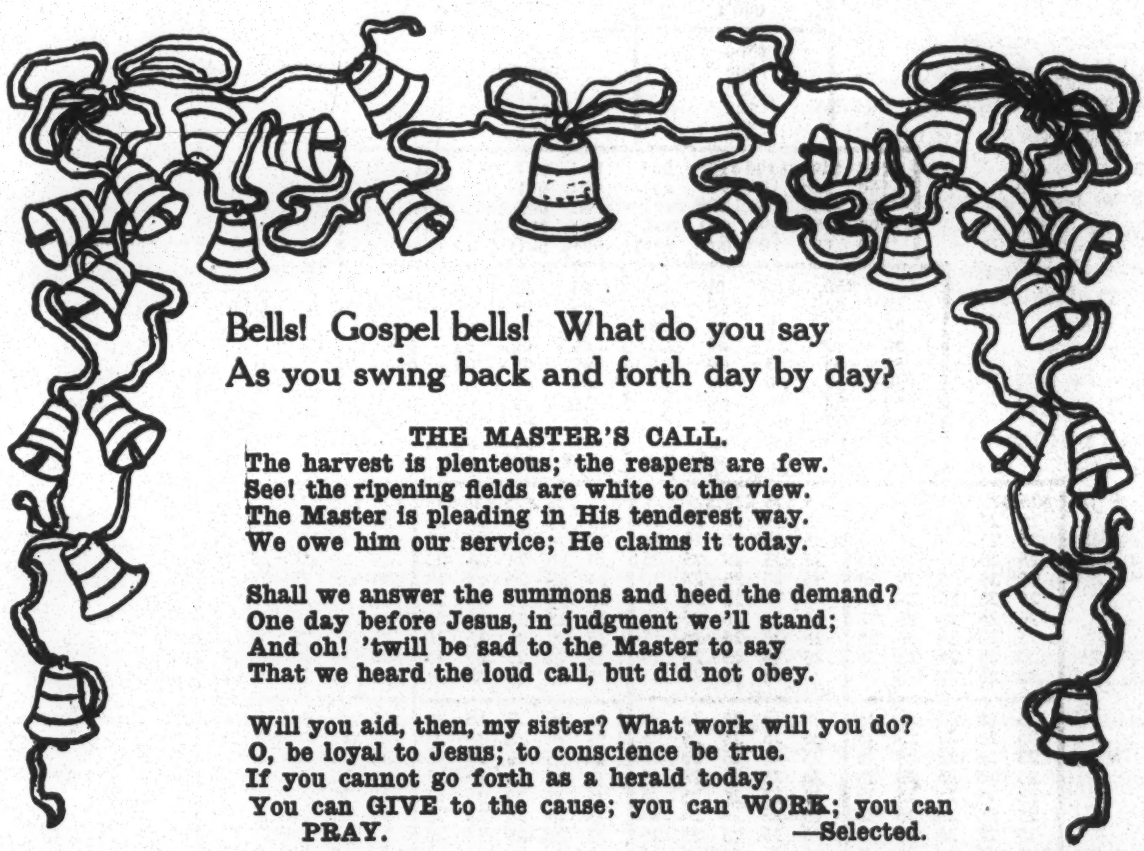
Establish thou the work of our hands, yea, Lord, establish thou it.

MRS. W. C. HUTCHISON.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
15 Marshall Ave., North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

THE MASTER'S CALL.

The harvest is plenteous; the reapers are few.
See! the ripening fields are white to the view.
The Master is pleading in His tenderest way.
We owe him our service; He claims it today.

Shall we answer the summons and heed the demand?
One day before Jesus, in judgment we'll stand;
And oh! 'twill be sad to the Master to say
That we heard the loud call, but did not obey.

Will you aid, then, my sister? What work will you do?
O, be loyal to Jesus; to conscience be true.
If you cannot go forth as a herald today,
You can GIVE to the cause; you can WORK; you can PRAY.

—Selected.

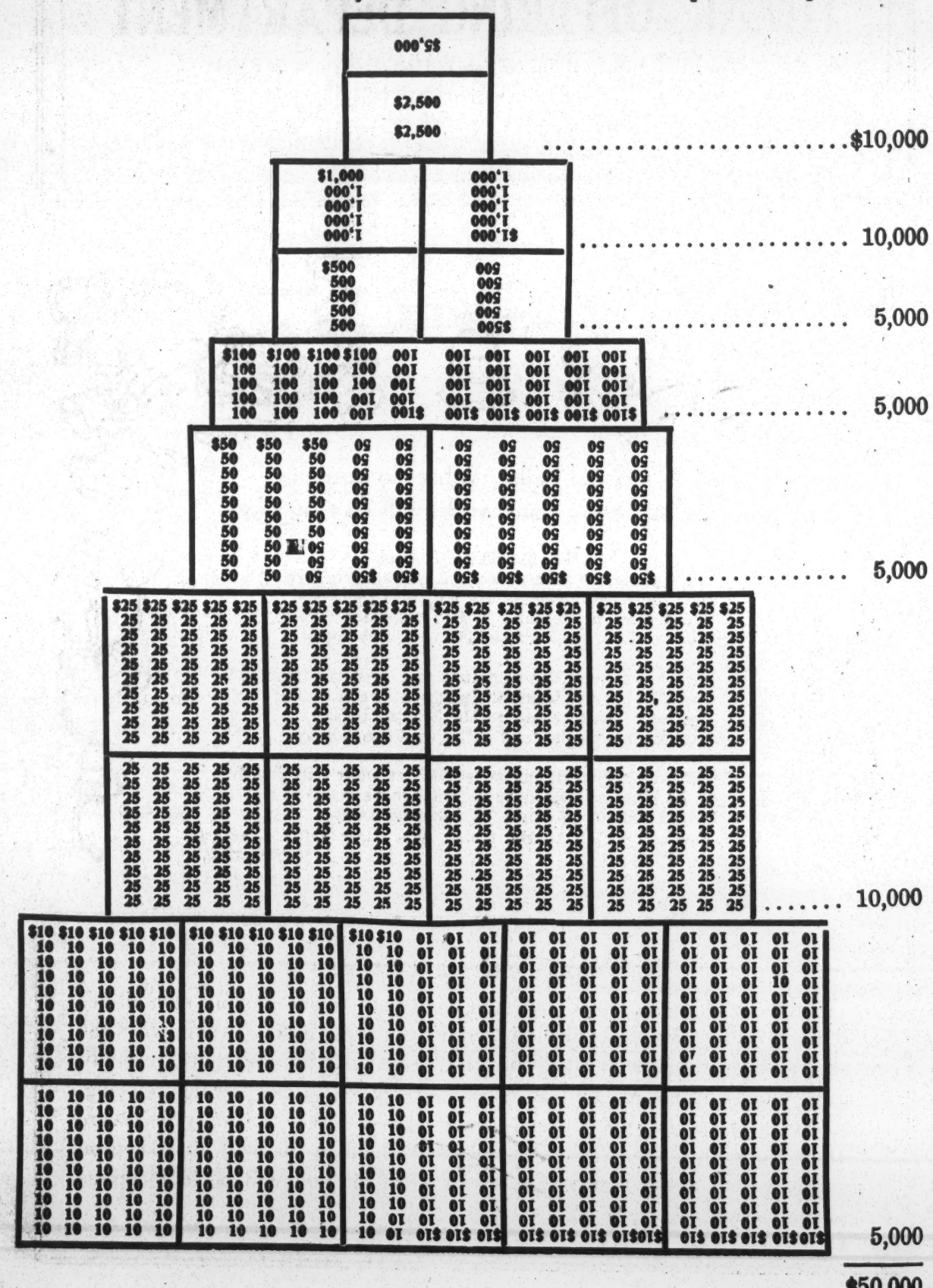
A GREAT ENCOURAGEMENT.

Indications go to prove that congregational thank-offering committees and their secretaries are not sitting down at their ease, content with the grand, good work done in 1912, and the blessed results, but they are manifesting more enthusiasm and more zeal in regard to the coming offering, than has been usual in the hot summer months. If they will only persevere in their work until their "Ingatherings" are held in the Fall, and keep on praying, where is the seer who can tell what the end will be in blessings upon the givers and their gifts?

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY UNITED PRESBYTERIAN CHURCH

WANTED! $50,000
FOR WHAT? ..... Girls' Boarding School
WHERE? ..... Tanta, Egypt
WHEN? ..... Before December 1, 1913.
HOW? ..... By Senior and Junior Life Membership Fees and Special Gifts



$10,000
10,000
5,000
5,000
5,000
10,000
5,000

$50,000

HO! FOR THE "MONUMENT!"

TURN ON THE SEARCH LIGHT. WHAT DO WE SEE?

BLOCK NO. 1 UNCHANGED

It made its first appearance in January, 1913, Magazine, and has not in seven months found a friend to take compassion on its figures and turn them right side up. Poor thing! How much longer must that top block remain disfigured? Is there not some individual or some family ready to turn the $5,000 over so it can look us square in the face and smile with joy, and carry joy to the giver?

GLANCE AT BLOCK NO. 2

How symmetrical! How complete it is in its beauty! Two good sisters who love to give to missions, gave those figures their proper poise, away last January, making that pretty block an example to all the others.

LINGER AT BLOCK NO. 3

Its figures started all right early in the year, but came to a sudden standstill. What is wrong? Nine rows of figures are weary, oh, so weary, standing on their heads! Are there not nine women, or men, in the United Presbyterian Church financially able to beautify that third block. Yes, there are scores able to give $1,000 each to help build the Girls' Day and Boarding School at Tanta, Egypt. Are there not nine of these who have received their July dividends through the Lord's loving kindness, who want to prove their gratitude to Him by sending in their checks for $1,000 each, before September 1? Is not Jesus saying: "Where are the nine?"

BLOCK NO. 4 CLAIMS ATTENTION

What is wrong with it? Don't you see? It is one-sided. Five rows of figures have been given their proper positions, while their five companions are wrong side up. Who will come to the rescue, and give this block its proper balance. So many good people are able to help; who will be the first? Who will be the second? Who will be the third? Who will be the fourth? Who will be the fifth? Here they all are! Send in your checks for $500.00 each promptly.

NEXT—BLOCK NO. 5 COMES INTO VIEW

It is appealing to the less wealthy of God's people. It asks for thirty-two generous minded church members to make its face attractive, by each turning one line of figures into proper order.

Where, oh, where, are the thirty-two coming from? "Tramp, tramp, tramp, we hear them coming!" Twelve are from the East, eight from the West, seven from the North, five from the South. Which point of the compass will be heard from first, with $100.00 from each representative?

BLOCK NO. 6 LOOKS UP SMILING, WHY?

While it has many rows of figures needing to be turned right side up, each one is so small that with a little self denial, seventy-three young women with $50.00 each, can make the block perfect in its lines.

THREE CHEERS FOR BLOCK NO. 7

Seven is the symbol of completeness, and how very complete four hundred Senior life members have made their block. It rings for joy over all its eight divisions being perfected through the $10,000 paid into the treasury.

"Around our plans pours God's completeness."

AT THE BASE OF THE "MONUMENT" WE FIND BLOCK NO. 8

This block was given to the Juniors seven months ago. Count up the columns of $10.00 and you will find that 238 of the 500 have been turned right side up. Brave girls and boys are they!

THE NEED.

Two hundred and sixty-two more Junior life members are needed to complete this pretty block be-

fore January 1, 1914. With the many birthdays and Thank-offering "Ingatherings" and Thanksgiving offerings and Christmas remembrances between now and January 1, 1914, surely the whole 500 Juniors will be in line and the Junior girls and boys will greet the glad New Year with the shout: "We are the great Five Hundred Junior Band."

WHO?

Who will help the Juniors and Little Light Bearers to get into line promptly? Parents, grandparents, uncles, aunts and friends, WILL YOU? Send names and addresses(but not money) to Mrs. M. C. Porter, 15 Marshall Ave., N. S., Pittsburgh, Pa., as soon as the money is paid into the society's treasury, that she may forward the portfolios of pictures to them, and enroll their names in the lists of life members for the Women's and Junior Magazines.

SENIOR LIFE MEMBERS.

$25.00 Each.

Mrs. Martha Giffen, Bridgeport, Ohio.

Mrs. J. N. Smith, N. S., Pittsburgh, Pa., by her children.

Miss Elizabeth Warden, Miss Alice F. Warden, Miss Martha Warden, Mt. Pleasant, Pa.

Miss Sadie Liggett, by W. M. S., Washington Heights, Branch Second Church, N. Y.

Mrs. S. H. McDill, New Concord, Ohio.

Mrs. Elizabeth B. Kinsett, New Concord, Ohio, in memory of her husband, William Thomas Kinsett, M. D.

JUNIOR LIFE MEMBERS.

$10.00 Each.

Mary McQuaide (four years old), by Cove Mission Band, McConnellsburg, Pa.

David Kennedy, Murdocksville, Pa.

Meryl McConnell, Murdocksville, Pa.

The two above named were made life members by the Anderson Sabbath School (undenominational), which sent in a $20 gold piece as their gift to the Girls' Boarding School, Tanta Egypt. The scholars were anxious to turn two of the figures right side up in the Junior block of the "Monument of Gratitude," and they succeeded well.

William Scott McMunn, Oakdale, Pa., by Juniors, West Hebron, N. Y.

Elizabeth Kennedy, Franklinville, N. Y.

Grace Given Bollman, Coal Valley, Ill., by her grandmother.

Archie Morton, Seattle, Wash., by Mrs. R. C. Morton.

Special gift, Junior Society, Sebring, Ohio.

Special gift from Junior Society, Akron, Ohio.

SPECIAL GIFTS.

Miss Elizabeth J. Bell, Lakin, Kan.

Mrs. Belle S. Drawbaugh, Newville, Pa.

Miss Mary B. Russell, South Burgettstown, Pa.

Mrs. W. M. Stephens, West Philadelphia, Ohio.

Mrs. Fergus, member of Zafarwal Society, India.

"Happy Thought Circle," Moline, Ill.

W. M. S., Cedar Rapids Presbyterial.

W. M. S., College Springs Presbyterial.

W. M. S., First Ohio Presbyterial .

W. M. S., Steubenville Presbyterial.

W. M. S., Westmoreland Presbyterial.

W. M. S., Allegheny Presbyterial.

W. M. S., Muskingum Presbyterial.

IN MEMORIAM.

Mrs. Frank Moore, Second U. P. Church, Xenia, Ohio, in memory of her late husband who had often expressed during his long illness, the wish that he could turn one of the figures on the "Monument of Gratitude" right side up.

CORRECTION.

Mrs. T. E. Carson, Baltimore, Md.; not Washington, Pa.

In the June Missionary Magazine, the names of Eveleen Foster and Edward Foster in the list of Junior Life Members, were printed from Shushan, N. Y. They are from Hebron, N. Y., Congregation.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

Miss Eleanor W. Maconachie, Sialkot, India.

Two of the five young women whom the Young Women's Societies support, were privileged to attend the General Convention at Washington, Pa., last May: Miss Bertha Houston of Frenchburg, Ky., and Miss Christianita Totten of Henderson, N. C. Miss Houston, because of continued illness, was not able to give to you her thoughts on the Convention. You will be glad to read Miss Totten's impressions.

Societies reported since the May Convention: Y. W. M. S., Sunbeam Congregation, Aledo, Ill, 14 members; "Jennie M. Henderson" Y. W. M. S., Elizabeth, Pa.; Y. W. M. S., Twelfth Church, Philadelphia, Pa., 20 members; Y. W. M. S., Princeton, Ind., 14 members.

Societies reported as disbanded: Little York and North Henderson, Rock Island Presbyterial.

In connection with the foregoing statements, will not every society organizing or any one disbanding, promptly notify the Presbyterial Y. W. Secretary, so that she may have full knowledge as to her parish. She in turn will notify the General Secretary who will see to having the facts published in the Women's Missionary Magazine. There needs to be a perfect bond of sympathy between the secretaries and societies. That can be only when there is a full understanding on the part of all.

Late in July or early in August, each Presbyterial Y. W. Secretary should have received a letter from the General Secretary. Please follow instructions carefully, so that the next annual report may be full of information relating to society accomplishments, and will not each society play well the game of "Follow the Leader?"

SOME IMPRESSIONS OF THE WOMEN'S GENERAL CONVENTION.

The Women's General Convention which met at Washington, Pa., May 13-16, will go down in the history of the women's work as one of the most helpful and interesting meetings ever recorded. In order that one can get an adequate idea of the amount of work accomplished by the women of the church, she should avail herself of the opportunity of attending these meetings.

One of the first impressions received is the magnitude of the work. As we listened to the various reports, noted the extent of the work, the character of it, the methods employed; listened also to the representatives of the different fields where our church has sent workers, our hearts went out to those who have left home and dear ones to work in far-off India and Egypt and the Sudan, and we felt how necessary it is, since the work is so great that we should be willing workers. The self-sacrificing spirit of the women was so plainly set forth in the lives of those women for whom memorial services were held. The portrayal of the life of Mrs. Sarah Foster Hanna was enough to inspire any young woman to greater missionary effort.

Never before have we realized what the Thank-Offering means to the church and to the individual as at this time, and what a blessed privilege it is to give. As we contrast our condition with that of the women in foreign countries and some places in the home land, we feel that God has blessed us abundantly, and that the least we can do is to offer ourselves and whatever we have, however small.

The Jubilee of Emancipation which was intended to show the progress made by the Freedmen during fifty years of freedom, was particularly impressive. How we wished that more of the people for whom these great sacrifices were made, that they should enjoy freedom, were present at these exercises. Touching beyond description, was the presence of the old soldiers, and we thought sadly of those who left home and loved ones never to return, who gave their lives in order that a down-trodden people might be free. We as a race, should never forget how these friends, realizing the needs of a people just set free, sent out teachers, built schoolhouses and churches, and now as a result we have a people building up rapidly, making progress along all lines, as those who have visited the United Presbyterian missions can testify.

The emphasis placed on the work of the young women, both by Miss Little and Miss Milligan, will stir up many to greater effort, and those of us who have not done our best, must awake to a sense of our responsibility. Those who attended the convention must tell others who were not present, what a rare opportunity it was to be there. It means wider vision, new light upon details, a greater realization of duty toward those who are unfortunate and who lack opportunity, and if we as individuals, societies and Presbyteries do our part, how much sooner we shall help to advance the kingdom of our Lord Jesus. The watchword of the Convention was "I am debtor." The President, in her opening address, in a beautiful and impressive way, helped us to realize that we are debtors. If we keep in our minds all through this year that we are all debtors, we shall accomplish more for the Master than ever before. We must not forget the hush of those quiet hours, the earnest prayers offered, when we could almost feel the burden of those who prayed for the work nearest their hearts.

We are striving earnestly to do special work among the young women of these missions in the Southland. There is much to correct in their own homes and in their own lives, but it is hoped that by training them for service, they will soon realize what a great privilege it will be to them to surrender their strong young lives to the Master to be used by Him. Pray for us, that this work may prosper.

CHRISTIANITA TOTTEN.
Henderson, N. C.

THE REST SEASON.

Vacation is a much overworked word these days; it is on the lips of nearly every one. To mention it, gives no hint as to where its votary shall sojourn. It may be at the seashore, on the mountain, by the lake, on the farm, in the city or hamlet, or perhaps, like a case reported, it may be in the home which has been largely divested of its draperies and furniture and made a paradise of ease.

Rest of body and mind, and change of scene are the prime thoughts when planning a vacation. With many, the desire, though unexpressed, may be to gather strength and courage for the days of labor to follow. Let us hope that our young women who indulge in an outing, may have such a motive. May it not be a time *away* from God, as was suggested by the little girl who was going to the seashore and would not be back until September.

The vacation period is a time to use the eyes. So many grand and beautiful things, things curious, things wonderful are to be seen. God did not create such grandeur and beauty merely to satisfy the fancy. Lessons are found therein; sermons are found in even running brooks and stones.

In these leisure moments, a rare opportunity is afforded for scanning the pages of books and magazines, storing the mind with world facts which will be of great service in the monthly meetings of your society. Nothing is more in-

teresting than the recital of experiences of the missionary on his distant field. The Young Women's Corner in the Women's Missionary Magazine, is waiting for your descriptions of travel and the results of your leisure reading. Your opportunity is not enjoyed by every one. Pass the good along that others may enjoy it, too.

The rest season is a time to use your ears. Hear what others have to say. Your new acquaintances may be very devout, far-travelled, beautiful in character. The "how-to-do" or "how-not-to-do" may be gained by paying attention as conversation flows. Such good spirits are generous in sharing the knowledge they possess.

But cease not with simply seeing and hearing. The tongue, according to James, is a dangerous member, untamed, yet under control, it accomplishes great good. Talk to your new acquaintances—about what? For one thing, ask them concerning the work in their missionary societies. Tell them what your society is doing. Being possibly of other denomination, some new points may be secured for future use.

Rather use the vacation time as the bees the summer. Make it a time for storing the hive. Be not idlers, lest the winter find you improvident. Solomon says there is a time for everything. The vacation period is the time for taking stock of the material yet at your disposal and for investing for further usefulness. Welcome the rest season!

IDA B. LITTLE.

STUDY FOR THE MONTH.

AUGUST — WOMEN'S GENERAL MISSIONARY SOCIETY.

Reference—The Women's Missionary Magazine, July, 1912, and 1913.

Bible Reading—Romans, 12th chapter.

Roll Call—Words of Thanksgiving.

Topics for Study.

1. The Women's General Missionary Society has as its agent the Women's Board. What are our obligations to the Women's Board?

2. Methods of awakening an interest for the support of the special work assigned to the Women's General Missionary Society.

3. Individual support of missionaries. The reflex influence upon individual support of missions.

4. The personal element in missionary meetings.

5. The Thank-Offering—its history, growth and prominence in women's, young women's and junior societies. (a). What it has done for the individuals; (b). for the support of missions.

MONTHLY REPORT OF
WOMEN'S BOARD OF MISSIONS.

May 6, 1913—The regular meeting of the Board convened at ten o'clock in the Board Room. Mrs. Yourd conducting devotional exercises, read the 103rd Psalm. Mrs. Porter, Mrs. Yourd and Mrs. Campbell led in prayer.

Mrs. C. E. Angove was appointed on the Committte for the School of Missions, in place of Mrs. R. A. McConagha who has moved to another field of labor.

Mrs. T. C. Atchison was asked to present the work of the Women's General Missionary Society of the United Presbyterian Church at the fellowship meeting which the Women's Board of Home Missions of the Presbyterian Church is planning for Atlanta, May 17, 1913.

Treasurer reported receipts for the

year, $165,005.21; disbursements, $159,-152.11; balance in checking account, $20,905.37.

The following estimates for foreign work were granted for the ensuing year: India, $38,000; Egypt, $36,000, and The Sudan, $7,500.

An Assistant Matron was granted for Norfolk. at the request of Dr. McKirahan, which was endorsed by the Freedmen's Board.

Mr. Cotton's request for an assistant sewing teacher for Henderson was granted.

Miss McDill is completing her thirtieth year of service at Knoxville.

The following missionaries attended the Annual Convention at Washington: Miss Anna B. Crisswell, Tarkio, Mo.; Miss Alda B. Atchison, Albia, Iowa; Miss Nancy B. Hadley, Cambridge, Mass.; Mrs. Lillian H. Reed, McConnellsburg, Pa.; Mrs. J. W. Ballantyne, Xenia, Ohio; Mrs. J. A. McConnelee, Xenia, Ohio; Mrs. S. A. Work, Edgewood Park, Pa., and Miss Jean Morrison, Mrs. J. P. Nesbitt, Cambridge, Mass.

Young Women's Society reported one new society, with a membership of ten, Cross Roads Y. W. M. S., Chartiers Presbyterial.

The following teachers were elected for Frenchburg, for the ensuing year: Dr. Weidler, Mrs. Weidler, Miss Bertha Houston, Miss Long and Miss Rodgers.

May 20, 1913—The regular meeting of the Board convened at ten o'clock, Mrs. Yourd conducting the devotional exercises. Mrs. Hill, Miss Reed and Mrs. Porter led in prayer, each remembering in a special way, our dear sister, Miss Clark, whose brother was laid away on the nineteenth.

Parsonage Secretary presented the application from Ewart, Iowa, for loan of $700, which was granted.

Junior Secretary reported four new societies organized since the Convention: Lisbon, Ohio; Buffalo, N. Y.; West Sunbury, Pa.,; Hanna City, Peoria County, Ill.

*The Wall Roll for Juniors is now ready. Orders can be sent to Mrs. J. W. Harsha, Literature Secretary.

Home Secretary received reports from Florence Avenue Mission, Los Angeles, Cal.; Quincy Avenue Mission, Pittsburg, Kan.; North Hill, Akron, Ohio; Brushton Italian Mission; Miss Margherita Cairns, Oklahoma City, Okla.

A check for $50 was received from Meneffee County School Board.

Mr. Herbert Armitage will take charge of the work at Frenchburg for the month of August, during Dr. Weidler's vacation.

The Literature Secretary reported the amount of sales at the Convention was $60.

Mrs. Fulwood of Ingram, has taken the only bed left in Henderson Hospital, not provided for, in memory of her deceased brother, James Alexander Long.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

***NOTICE—The Wall Roll for Juniors now ready; order at once.—Eds.**

EXPLANATION.

Every gift designated for the Girls' Boarding School, Tanta, Egypt, whether large or small, helps to turn the figures on the "Monument of Gratitude" right side up.

The Senior Life Membership fees of $25.00 to July 1, turned right side up all of the figures in the $25.00 block, making $10,000 and $1,925 besides. This $1,925 helped to turn some of the figures right side up in the $50.00, $100.00 and $500.00 blocks, as the fees had to be credited some where on the "Monument."—Mrs. M. C. Porter, Editor Thank-Offering Department.

ELIZABETH DOWNING BROWN

LATE PRESIDENT OF THE WOMEN'S BOARD.

ENTERED INTO REST AUGUST 14, 1913.